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THE NATIONAL ERA.

WASHINGTON, SEPTEMBER 9, 1850.

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BY CAROLINE C-

To -: You have asked me, in a moment o doubt and perplexity, where lies woman's mission ground? What is her proper sphere of action? Contradictory voices, and that other and louder voice speaking from your own soul, have be-wildered you—you who, perhaps without knowledge of this warring of tongues which has lately troubled so many, would have gone onward in the right path at once, without hesitation, fulfill.

the purpose for which you were born.
The desire which you have expressed, that I an entire stranger to you, should "speak my mind" on this subject without reserve, leads me to speak plainly-more plainly than I would dare perhaps, if you were by my side to-day, looking on me as you listened.

Let me preface what I have to say, by stating, that while I do not and cannot recognise any right of precedence among mortals, save that fully and obviously given and endorsed by wealth of heart and intellect, so also among human beings can I conceive of no such thing as precedence of sex—of weakness and inefficiency, belonging to one of the two great classes of mortals, more

than to another.

Morally, mentally, men and women are created equal—using the word equal in its broad signifi-cation. To my apprehension, strength of mind, grasp of intellect, capacity of high attainment, is given to woman as to man, and to man as to woman. But, obviously, the sphere of their duties differs widely. While those devolving upon man have led him, as a general thing, into paths where the powers of his mind were chiefly taxed, the the powers of his mind were chiefly taxed, the sympathies and the affections of woman have been called more frequently into life—into constant action. I leave out of contemplation now the two great extremes among women, the few deep thinking, aspiring, and struggling intellects, (struggling—to escape from the narrow routine of thought which the custom and habit of ages has imposed upon her,) and the myriad others whose life is made upon of "trifles light as air," of the great mass of upon her.) and the myriad others whose life is made up of "trifles light as air," of the great mass of women who are compelled by circumstances to the performance of little, wearing, but holy, and therefore noble, duties; there are myriads voiceless, who, if early in life called to occupy the stations held by their brethren, would have, by their career, friumphantly disclaimed the narrow and ridiculous idea of spiritual, mental sexuality!

"We are all sent," observed one to me, not long since—a woman whose sphere of labor, though contracted, is richly filled, whose sympa-thies are wide as the world. And I was struck by her remark more forcibly than ever by the fercely agitated questions of "Woman's Rights" and "Woman's Mission"—she has so well conceived her own duty, she has so fully recognised the mission of unobtrusive goodness on which God has sent her to the world.

duty-on the courage we have to act on those ar nave open many, there are many, who, with heroic courage, have struggled against the love of
home, and kindred, and case, because a voice from
the depths of heathendom has called to them;
they have gone forth conquering and to they have gone forth conquering and to conquer; and we should not do well to doubt their sacrifice was not pleasing and acceptable to God-should not do wisely to doubt His spirit had illumined their eyes to see where their paths of mission led. You remember the young and much-loved Har-

riet Newell; you have not forgotten her, who has recently gone forth to find in India a sphere of glorious labor, leaving behind her mourning hearts of kindred, and countless loving friends pulse. who never looked upon her face; the ember all that she left, and all that she had gained, shall we doubt whether her mission ground has yet been entered and worked?

There have been those, again, (an army of mar tyrs would come before us as I speak of them, had I a conjuror's power.) who, by the calls of inexorable duty, have been hedged in within the walls of their own homes, whose labor there calls for a moral strength, a courage, and a power of en-during, in which men, if put to the test, would be found, more frequently than woman, vanting. I call to mind one, a girl who has not yet reached the age of womanhood. By a dreadful accident her mother had been deprived of the use of her arms, is helpless in her household These winter snow have fallen upon the new-made grave of the fa-ther; and this child, the eldest of eight children, is the only strong hand of that miserable home That she is a martyr, dying an awful death, few can doubt, on looking at the little colorless face, and pinched, stunted form, that moves about uncomplainingly, with a piteous calmness, laboring

at her never-completed work.

Necessity has brought the girl to this continu ous, wearing labor; but necessity never enabled one to do with patience and love what was drying the life-blood in the veins. Recognition of duty it is that supports her; it will soothe her when her weary head droops for the last time on the comfortless bed. It will make a martyr of her, as it has of countless multitudes; but it will make a saint of her also!

There is little needed to uphold any mortal in these conflicts of life, in this "Battle of Life," but moral courage, a pure and kindly heart, and trust in Providence. Without these we shall be weak missionaries indeed-feeble to wage against besetting foes; with them we shall be f no want of strength.

There are wastes of corruption nearer than those of the heathen lands; to penetrate these one needs the most exalted courage—needs to put on the "whole armor of God." Even around about us are minds that grope in the thickest darkness of ignorance—deaf and dumb and blinded to the oracles of God. If you have any scruples as to whether this mission is mission ground in which woman may properly enter, and successfully laborative mitter. names of some of those whom God has greatly blessed in the work of moral reformation, and you will have triumphant proof that it is mell for woman to reach a hand down from heights of purity, even to the lowest depths of degradatio he may thus elevate and restore a brother or a sister! As I have said before, her own apprehen-sion of the kind of duty that devolves peculiarly upon her, will lead woman into that path in

which she can best labor.
From what you have written me, I feel that have not yet dwelt upon that mission ground on which it is your probable destiny to tread. You tell me that you are almost entirely independent of human control. That your fortune is great, your desire to use it well also great; yet you would take counsel of another, would ask of me

what is your sphere of duty.
It would seem to me that the great social circle which surrounds you has been drawn towards you for a purpose. You are in society almost the world. There are many who, by virtue of your riches, (I say this because I know it is a neessary or sure consequent of such possession)
vill look up to you, follow, flatter, be led by you and there are other some who will love you, if allowed. There are enough of men and women who will study your deeds more than they will their Bible, whether you would have them or not. Your words and actions will be quoted and imitated, to an extent that would convince you, were you weak and vain, that you are, or that you pos-sess something that is more than priceless. Your words convince me that you anticipate this, that you have had cause to prove the truth of it in a

Such being your position, I would beg you to aspire never to become a "leader of fashion," a "pleasure queen." Those who soar to such heights aeldom exert a "saving influence" on the minds of their associates; and the vain, extrava-

any of those mean habits of mind which tarnish the crown of human nature; be truly noble in spirit, and recognise a common humanity and brotherbood in all who are worthy their name of Should the divine art of the minstrel cease— Machan, God has given you abilities should his strains of melody and harmony no vour works leave a testimony to the everlasting | there be in the enjoyments of man! I here would

majesty of Purity, the eternate with your pen, perhaps, but you may labor, and quite as effectually, in another way, which heart and conscience will suggest. The burning plains of heathen lands may be never trodden by your feet; there are in heathen about you, not the degraded, not the outcast, the shunned, the ignorant heathen, whose hands you daily clasp; can you not teach them in a thousand ways the falseness of the gods they worship? Is not your voice strong to teach them unfalteringly that there is no God but God, that the "pomp of riches" and the "pride of life" are vanity, compared with the more shining and glorious possessions, truth, justice, mercy, and love?

rious possessions, truth, justice, mercy, and love? You are, I trust, above all sectarianism; you believe that freedom of conscience, as of limb, is an inalicnable right—a birthright of every human being. In your mission to the social world—to the world in which you are now living and moving—there is a great and glorious work to do; would it not be right joyous to aid in it? There are superstitions of the dark ages alive among us, which must be removed; there are recognitions of right, elevations of the very principles of justice, yet to be made. By unchaining the rious possessions, truth, justice, mercy, and love? ples of justice, yet to be made. By unchaining the

heart's sympathies, and suffering them to range in free the sunlight of God's truth, may you aid in this camee! By choosing a light from heaven to guide you, rather than one of these dying lamps of earth, oh, my sister, you will have illumination for your path! Remembering ever that "He prayeth best who loveth best

Both all things great and small," go forward to enlighten, to aid, to strengthen, and warm, and cheer; thus will you bless all those warm, and cheer; thus will you bless all those who come within your influence; and this is, can you doubt it, your mission—for this were you "sent!" God grant you sight to recognise your duty, will to do it! Farewell.

Canandaigua, 1850.

For the National Era.

and hold communion with other ages, long after their own spirits mounted the fiery chariot of the skies. But, strange inequality, the bards immortal have been very, very few. None save the Divinely inspired have survived the shafts of the oritic and the scythe of time.

The true poet is characterized by that love for his race—that ardent sympathy for humanity,

For the National Era THE TRIUMPHS OF GENIUS.

BY T. WICKERSHAM.

Before going into a discussion of this subject the mind seems naturally led to inquire, What is Genius? To define that which has no tangible form is ever a difficult task. It will doubtless found as impossible to explain the intrinsic prin-ciple of Genius, as it is to understand the primary nature of the imponderable agents, light, heat, and electricity We only speak of these from the effects which we see produced. So it is with Genius. We witness the power of its inspirations in the beauty of its creations, but we know nother ing of the secret spring from which they take their

origin.
From the character of those men who, in com-Everything rests on our own apprehensions of mon parlance, are denominated "men of Genius," prehensions. If the inward oracle speaks from the gloom of doubt, telling us convincingly that for originating, which has produced those beautiful for originating, which has produced those beautiful for regions where the heathen dwell, it will whence have flowed those exquisite strains of poetry, music, and eloquence, which in all ages have called forth the admiration of the world.

abroad has illumined the darkened pathway of multitudes, whose latent energies, quickened by the shades of obscurity, and come forth to fulfil their part in the great arena of human action. There is something so ennobling in the aspira-tions of Genius—they command the attention, fiscinate the senses, and arouse every refined element of our being with a new and holy im-

Genius is subject to no conservative principle: brave-hearted daughter of song who adjured the love of fame for loftier, holier love. When we labors, like the works of Deity, are for all time. labors, like the works of Deity, are for all time. Its expansive and far-reaching energies grasp the materials of the past, present, and future, and by materials of the past, present, and future, and by the activity of its superior powers, it creates and recreates from countless combinations, till the rugged pathway of ages and the barren deserts of space are peopled with the imagery of imagina-tion. These glowing faucies, these brilliant con-ceptions and lotty aspirations, have rendered the ons of Genius the admired of all men; have impressed their brows with the signet of divinity, and crowned them with the chaplets of undying

> It is these rich qualities of mind which give to the painter that power by which he almost imparts life to the insensible canvass—by which he onceives matchless forms of loveliness, the combinations of a thousand living memories and fancies, cherished within, and portrays them with a master's skill before the eye of the admiring be-holder. Who does not feel, when gazing upon the sublime works of Raphael and Michael Angelo, that Genius has asserted its Heaven-descended nature—that the eternal conceptions and undying energies of mind have triumphed and proven their supremacy over all that belongs to the external? The trials and triumphs of Ge nius have ever been a wonder to our minds. Be hold a Quaker school-boy, creeping by stealth into his father's garret, busied hour after hour in a labor to which he has devoted his whole soul. Missed at school, he is surprised by an offended mother, and led from his retreat to receive the reprimand of a father's frown. But the spirit within was too strong for imprisonment—his hand would not rest from its labors. The prejudice of sect was arrayed against him, but with no avail. They could not quench the fire within, nor banish the visions that haunted his soul. He triumphed; and the fame of West is enrolled among the Sons of Genius. Thus does Genius

onquer circumstance. Let us go to the land of the sculptor, and wander among the forms of the "gods and heroes" which people the silent halls. Italy, for centubeen the home of the artist. the language of Madame de Stael, "Beauty, eternal sleep, seems dreaming of herself," and in the impassioned words of our own Wester

"There the souls are all genius, the hearts are all fire There the rivers—the mountains—the lowliest sods— Were ballowed long since by the bright feet of gods.'

What triumphs have been achieved by the sculptor in that "shrine of the sun!" In the shapeless block of marble his genius beholds an exquisite form, and, lo! from the untiring labor of patience and time an image appears, clothed in all the symmetry and loveliness of his cherished ideal, and he only needs to realize the fable of Pymalion, and the beautiful creation would feel as he feels, love as he loves, and adore as he worships. There is something that holds the soul as by a magic spell when gazing upon these forms of cold marble—these temples of the material in which cold marble—these temples of the material in which are enshrined the ideals of the spiritual. The hought which thrilled the heart of the sculpton while giving to the statue each graceful and re-fined touch, by some secret spring of sympathy inspires us with the same emotion, and we are melted in love of the Beautiful and humbled in adoration of the Divine. There we behold the impress of noble thought fixed on the brow forever, and passions portrayed on features through which the warm life-blood never coursed; and we pause unconsciously, almost expecting to see the hand move in gesture of welcome and the lips part with the smile and word of salutation. Thus do we behold Nature wedded to Art in

the marble of Paros another triumph of the labors of Genius. But how shall we speak of the achievements of Genius, when, as we turn from the harmony of proportion, our cars are charmed with the sweet symphonies of Music? To the mind of the indifferent observer, there is nothing peculiar in the voices of Nature. To his ear, there is merely a

gant, foolish child of fashion might look for effects of her example in places her eyes would shrink from penetrating, in houses over which she, could she know of them, would weep scaliding teach of the distings, do not become a restless pleasure-seeds er; there is nothing in creation so miserable as the position of the woman who, having exhausted what are called the exciting pleasures of society in the many tones that, ascendiled the rectalled the exciting pleasures of one and solled it harmony. Thus, by the the position of the woman who, having exhausted what are called the exciting pleasures of society in the many tones that, ascendiled the extend did the musician of little to the harmony of the extend o combine the multitudinous tones of creation, and make strains of sweet melody, and by the admira-By right of the station you fill, you will give a tone to the circle in which you move. You, cannot avoid it. In Heaven's name let it be a lofty tone—a good, moral influence. Never indulge in thus we behold the Genius of Music recreating that which seems in nature half complete. Indeed would be one chord shattered in the harp of the

universe.

Music is so native to the human heart, that he who is not alive to its pure and delicious strains is denounced as a most unnatural being.

"Let no such man be trusted," exclaims the great bard of nature :

" The man who has no music in himself. Nor is not moved with concord of sweet sounds Is fit for treasons, stratagems, and spoils."

Schiller says of love-

Lebe macht den Himmel Himmlischer-die Erde Zu dem Himmelreich.

Love makes heaven heavenlier-makes earth a heaven." For Love is only the outpouring of sympathy warmed into quickened action by the presence of that which, combining with it, produces hardway, and where there is Music.

But Genius has given to harmony a more last-ing measure then that which flows in the accents of music. This sweet concord is transferred from sound to language, and when it serves to clothe the thoughts and emotions of the heart, we call it Poetry. And thus have the great an i good of all ages made song the vehicle by which they transmitted their souls, as it were, adown the stream of time, and hold communion with other ages, long after

which has ever been the parent of noble senti-ment-mingled with that intense love of the Beautiful, and that passionate admiration of the Sublime, which have made him the worshipper of all that is perfect, and given to his mind an ever-present ideal of a more exalted state of being. Hence it is that Genius gives to the poet so Hence it is that Genius gives to the po wide a field for the exercise of his powers. Now,

he tunes his harp to the thrilling measures of Love, touches the "delicate indwellings" of the spiritual man, and calls up the refined sympathies of our natures, till he creates "A sweet, expansive brotherhood of being;" and now he bids the heart be strong in the integrity of its Heaven-descended virtues; cheers it on by the commingling of Faith and Hope in his

weaknesses, holds up before our minds "The eternal images of Truth And Beauty. Anon, inspired by "the divinity that stirs with-

harmonious measures; and, amid our trials and

in," the fire of his Genius bursts forth, and in the sublime elevation of his soul he ascends the heights of the path among the clouds-"And with the thunder talks as friend to friend And weaves his garland of the lightning's wing;"

or yet falters in his daring as he courses along

the starry pathway, almost scaling the ramparts of Heaven's battlement— " And seems at home Where angels bashful look."

If the Genius of Poetry thus elevates the soul of man, what shall we say of its twin-brother, Eloquence? That it is the acme of human great-ness—the last step in the acclivity to the temple of Fame, where the victor grasps the unfading laurel, and wreathes for himself the garland immortal. It gives to man among his fellows the majesty of the lion among the beasts of the for-est. It clothes him with the strong spirit of a demi-god, and he rules the mass of mind as Eolus is said to have controlled the prisoned winds. In all ages, men have bowed before the power of Elas to the voice of God, speaking from the

clouds of heaven.

But Genius confers no gifts on the unworthy. his emotions—so that they come to his aid and vanish at his bidding; and so well is he skilled in the use of that great lever—human sympathy—he knows when to instruct and when to persuade, how to call up an emotion, to move the passions, and control the will. And thus he plays upon the minds of his hearers as the master performer touches the keys of the harpsichord. Such have been the triumphs of Genius since

the rolling tide of ages commenced its course. To recount the struggles of its votaries would burden the pages of history. They have been long and wearisome, and naught save the fires of its altar could have perved the hearts of its chosen ones to endure all that the accumulated ills of life could inflict, and yet flinch not from the purpose

to which they had wedded their souls Genius has found a new home, and there is a new era approaching. The free soil of America has opened new fountains for bleeding humanity. Here may she expand in the smiles of Love an the God-like majesty of Truth, and here shall Genius build a habitation, not amid the Neroes and Alexanders of the past, but among the free thought and progressive enthusiasm of the pres-ent. Shall not the Genius of America triumph? Yes, it shall come forth in its glory, and, long after the surges of time have swept from the earth, shall our fatherland be the school

of the arts and the museum of the world! Let us, then, hasten the coming of that triumphant day. Let that talent, now budding, expand and bloom in the fertile fields of thought. Let that light, just beginning to shine forth, increase in brilliancy, till it becomes as a beacon fire on the shore of time; and then the Genius which lies slumbering in obscurity around us shall start up at the sound of our footsteps, and seizing the pencil and pen, and catching the fires of poesy and elequence, will call hither the de-parted spirit of Greece and Rome; and the Genius our own native land, blooming with the fresh vigor of youth, shall commingle with the Genius of Homer and Demosthenes-of Cicero and Virgil

> For the National Era. TO WHAT DOES SLAVERY TEND ?

No. 1. It naturally and of necessity inclines to absolute monarchy! tends to undervalue the utility and dignity of labor; to create unwarrantable distinctions and classes in society, wholly incom-patible with the spirit of republican and demopations with the spirit of republican and demo-cratic institutions; and, consequently, prevents that free social intercourse among all the citizens of a community so essential to the diffusion of good feeling and useful general intelligence and happiness! That such should be the tendency of the "pe-

culiar institution," follows as a matter of course, for "as the fountains are, so will the streams be."

BY A CITIZEN OF MARYLAND

Having been a reader of the New York Observer for many years, I have been pleased to see it conducted, in most cases, with so much firmness, and seem suited to quiet the fears of the slaveholder. and to lull his conscience; while papers of an op-posite character are remarked upon with no little severity, placing all anti-slavery movements in one great class, with the heading anti-sabbatical, radicalism, deism, turning the world upside down,

&c. We have seen a want of care to keep before the public eye the difference there is between the cause and the occasion of a thing. The preaching of the Gospel was the occasion, not the cause, f the persecutions that ensued; the evil passions Music is so refined and spiritual in its batter its votaries so unworldly and shut up within the secret chambers of their own hearts, and the secret chambers of their own hearts, and the secret chambers of pure so deep and elevating, laws, by which the poor slave has suffered a very laws, by which the poor slave has suffered a very laws, by which the poor slave has suffered a very laws, by which the poor slave has suffered a very laws, by which the poor slave has suffered a very laws, by which the poor slave has suffered a very laws, by which the poor slave has suffered a very laws. tions were the cause. The abolition movements great increase of wrong; the evil, vindictive pas-sions of slaveholders were the cause. The very signature appended to so many articles, " A Southern Clergyman," reminding us of high ecclesiasti-cal authority, was, no doubt, soothing to some minds, however imbecile the logic. And with what promptitude was it announced, that Professors Stuart and Wood had signed the commendatory letter to Senator Webster. And again, how cavalierly are anti-slavery men treated, by intouching the case of fugitive slaves, with the doings of those good men who drew up our Magna Charta. And then to show, forsooth, by extracts from the book of Professor Stuart, a celebrated Biblical critic, that the Bible, rightly interpreted, Biblical critic, that the Bible, rightly interpreted, (Deut. xxiii. 15, 16, &c.) does not prohibit the arrest and delivery of fugitive slaves. Now, I know nothing of this book, save what I learn from the nothing of this book, save what I learn from the kind sympathics of his master? Why, then, ask a Christian man to assist now in the arrest and a Christian man to assist now in the arrest and sipating the scruples of anti-slavery men, and in cheering the slaveholder on his weary way to arrest his trembling fugitive, coming, as it does, darkness and ignorance of the character and worfrom one so good, and, in most cases, so judicious, I must say it does not answer the end for which it was written, and for which it has been here adduced, viz: show that the Bible |Deut. xxiii, adduced, viz: show that the Bible (Ded. XXII), 15, 16, &c) does not prohibit, in our country and in our day, the arrest of the runaway slave, and delivering him to his master. I would know, and be ruled by the teachings of the Bible in this matter. The opinions of great and good men are to be respected; but, I remember, that to err is human. I can follow the Professor, and find his positions in the main consistent with the Bible, and his reasoning logical; but his conclusions are vitiated by false assumptions: "The Mosaic law," says Mr. Stuart, "contemplates Hebrews held as Even here in my own State, and close to Mason says Mr. Stuart, "contempared in the say and Dixon's line, it is warmly maintained by some held to service; because such a state as in common who call themselves Christian men, that to resalayes by Hebrew masters." I would rather solution in the service; because such a state as in common parlance is set forth by the term slavery, did not parlance is set forth by the term slavery, did not is an indictable offence. "Tell it not in Gath!" is an indictable offence. "Tell it not in Gath!" noxious features of slavery, as it is among us, is Laws claiming like paternity may be found in all Laws claiming like paternity may be found in all slave States. Such legislation is surely not suited to induce Christian men to disregard the prohibition in Deut. xxiii, 15, 16, &c., with Professor Stuard's reasons for that prohibition. We doubt not

> brother Hebrew to service more than six years, cruel, oppressive, and adapted and intended to and even for that term not as a bondman, but as keep them in ignorance and deep degradation and even for that term not as a bondman, but as keep them in ignorance and deep degradation?
>
> a bired servant, and in the end he must be sent Surely not, if Professor Stuart is correct as to out liberally provided for. When an alien, or stranger, sojourning among the Hebrews, had purchased a Hebrew servant, the next day, or the next hour, his friend might present the price paid for him, and the master must accept it, and set him at liberty. The sum could not be increased by the caprice or rapacity of his master; it depended entirely upon the sum paid, and the proximity of the jubilee. (Levit. xxv, 47-52) No one, then, can legitimately refer to this kind of servitude among the Hebrews in justification of

of slavery, as we have it, I could not so speak. What is slavery among us? It certainly is not the mere holding of our fellow man in bondage, while we treat him humanely, and compen-sate him for his services, permitting him to have his own wife, and to treat with kindness the chil-The pathway to this distinguished eminence is his own wife, and to treat with kindness the chilone of effort and arduous toil. The orator has dren of his own bowels; to entertain the yearnbeen a student of nature as well as of lore. Here ings of paternal love, and to exercise paternal lies the secret mystery of his power. He has looked into the depths of the human heart. He obtains when, though living in a land governed has compassed and weighed the elements of mind. He is master of his own powers—his thoughts, his emotions—so that they come to his aid and such) holds to service his fellow man. Slavery is just what the laws make it. It is not only holding the person to service, but it is practicing all that barbarity and cruelty which the laws tolerate and justify; under which, though he be a brother in Christ, your servant is as much your property as your house, or your horse—under which the husband may be deprived by his master of his wife, of his children, of all the endear-ments of the domestic circle, the comforts of his 'hearthstone"—under which a promiscuous and degrading concubinage is allowed to superder which the slave is not permitted to worship God, except by the sufferance and under the esbionage of some impious and tyrannical masterinder which he is kept in ignorance of his own character, as a religious, accountable, and immor-tal being, that he may be the more servile and obsequious—and where the master may separate at pleasure what God hath joined. This is slavery as we have it. If this is not sinful, per

what is? 2. "The Mosaic law contemplates fessor Stuart, "heathen slaves of Hebrew masters." Here, again, I would substitute bondmen for the word slaves, because the theoreacy under which the Hebrews were, as I have already shown, never countenance anything like slavery, as we have it among us. And even this bondage was not necessarily perpetual, except in the case of the servant's obstinate tenacity of heathenism, and refusing to be amalgamated with God's church and nation; for the Mosaic law provided for the admission of heathens into the Israelitish church and nation, and when thus amalgamated they received all the privileges and immunities that belonged to him who was of patriarchal descent. Now, if I apprehend the matter correctly, the application of these principles of the Mosaic law to the Christian dispensation would set at liberty all slaves who make a credible profession of the Christian religion, as soon as their masters were indemnified by their services for his care over them during their minority and pupilage.

Thus slavery, with the definition we have given of it, could not exist among the Hebrews, viz: the Jew could not hold his brother Jew in

slavery—the same law substantially obtained whether the servant was of patriarchal descent, or a "proselyte of righteousness" There were things that the Jew might do to Jew; the which he might not do to a brother Jew; the why and the wherefore of this we pretend not to give. That which died of itself the Hebrew might not eat; but he might give it to the stranger, or sell it to an alien that he might eat it. He might not hold his brother Hebrew in perpetual bondage; but the heathen he might, if he persisted in his heathenism, and spurned the holy rites and services of God's church. I know for "as the fountains are, so will the streams be."

A slaveholder is lord (absolute) of his plantation. A community of lords make a STATE of a ristocracy! And those individuals, in such a community or State, (however intelligent and worthy) who happen not to hold slaves, but "labor with their hands" for an honest livelihood, are looked upon by these "lords of creation," as little better than the slaves themselves; hence, at once, an invidious distinction in society—practically destroying the idea that "all men are born free and equal!

And who does not know, from theory or practice, that such a state of things soon leads to improper distinctions in society, hindering or destroying much of good neighborhood intercourse; stinting the growth of genius, enterprise, and not why it was that overtures of mercy were, for

rigorous and severe than it could lawfully be un-der the Mosaic law, the heathen master possessing the power of life and death, of scourging and impricating, or putting to exercise toil, even to

of slavery. I have seen with regret an alacrity The second and by far the more important could the fugure slave come to the knowledge and worship of the only living and true God. Now, admitting that these are the true reasons (and we know of none other) why the slave was not to be delivered up to his master, (Deur. xxiii, 15, , &c..) we remark, with respect to the first, is clearly defines our course as Christians towards fugitive slaves escaping from Southern planta-tions. If the laws in the slave States warrant and justify a more rigorous and severe treatment of the slave than would be tolerated under the Mosaic law, or by any people whose legislation is based upon the laws of Christ's kingdom, or is consistent with Christian ethics, then is it right, we ask, to place them again under those laws. which in severity and rigor are anti-Mosaic and

anti-Christian? Do not our slave laws leave to the master the power of scourging, of imprisoning, it may be in his cellar, or garret, or out-house, with or without the chain, or in the common joil? Do they not leave him the power of putting to excessive toil the poor slave, even to any extent he pleases? While there are laws guarding the health and comfort of white minors among us, forbidding their being overworked, we are not aware of any-thing of this kind in favor of the trodden-down negro slave; if there is we know it is a "dead letter." His only security is the humane feelings and enlightened moral sense of the master into

The slave must not be restored to a heathen master, because, secondly, he would be left in ship of the only living and true God. And is there any legislative provision for the moral and religious training of the negro slave? With reference to the character of God, the way to life, all his moral and religious duties, it was inculvery teeth of this command given to Israel, and solemnly binding upon all of us. If we do not may, in the kindness of his heart, propose to redeem him, and the master may refuse. The proposed redemption price may be increased a hundred, or, if you please, a thousand fold, and the master may still refuse to liberate. Not so among the Hebrews: for the Hebrew could not hold his best they do to some extent instruct their slaves, and labor to win them over to Christ. But are our Northern friends in duty bound to return our fugitive slaves, when those laws under which they would sgain place them are rigorous, severe, that there are truly prous Christian men among us who deplore this state of things, and as individuals they do to some extent instruct their slaves, and labor to win them over to Christ. But are our Northern friends in duty bound to return our fugitive slaves, when those laws under which they would sgain place them are rigorous, severe, could expressive and adapted and intended to the matters upon which the prohibition in Deut xxiii is predicated.

> From the Watchman and Reflector CHINESE DESCRIPTION OF THE EARTH.

Another evidence that the people of China ar beginning to open their eyes upon the outside world, is in the fact that they have at last commenced studying geography. Heretofore, the millions have been made to believe that the Ceslavery as it is with us. In this very important millions have been made to believe that the Cepoint they are totally dissimilar. Of such servitude who would pronounce it sinful per se? But the terrestrial sphere, but that the sun and moon were the especial, if not exclusive, ministers of light and heat to their relatives of the Flowery Kingdom. The study of geography is about to extinguish some of these stars in their poetical firmament, and give them a practical realization of some of the more opaque planets that shed their borrowed light upon the earth. They have now thanks to the facilities of travel, and the expansion of intercourse, a genuine maker of geogra-phies, who is disposed to tell them all he knows

about other countries than China. The Missionary Herald for July contains a let-ter from Mr. Peet, giving a full account of a new Chinese geography, written by the lieutenant-governor of the Fuh-Chau province, and recommended by the governor-general as worthy of confidence and patronage. It was commenced four or five years ago, while the author held a subor-dinate station at Amoy, and published soon after his promotion to his present high office. It is written in the Chinese character, and makes ten volumes, which, says Mr. Peet, correspond, as to length, more nearly to our chapters. three, the figure of the earth is noticed, the use of maps stated, and the countries of Asia, excepting China, which "is too well known to require fur-ther accounts," described. One volume is devoted to Africa, two to America, and the other

four to Europe.

The author gives a particular account of the discovery of America, the general features of the continent, its inhabitants, original and European, and of the situation, extent, mountains, rivers. &c , of the United States. Of the maps, forty-two in number, they are pronounced in the introduc-tion as "correct outlines of those made by western men." First among them is the map of China. as that country " is the head." It is stated that "western men have also written annals in great abundance," and that "countries lying to the west and north have been described by western men."
The author seems to have a good opinion of these western men," with some of whom, particularly Mr. Abeel, the missionary, he has had frequent conversations, but he complains of the difficulties

arising from language.
"It is very difficult to distinguish the western countries. Ten men would be likely to give as many different words for the same thing, and the same man will give at first a different word from what he does subsequently, because, in western languages, the same sound does not have two words, while in Chinese the same sound may have several tens of words. In western langua ges two or three letters unite in forming one sound. but the Chinese language has no such elements as these. Hence, in using the Chinese characters to express foreign words, it is not possible more than seven or eight tenths of them to harmonize. Western men, residing in the Canton province, and using the vulgar dialect, cannot ex-press the correct sounds of the mandarin. Western men are not able to distinguish in mandarin many words which have different tones. The languages of western nations are not the same, and are not uniform. The English use fewer words in translating into Chinese than the Portuguese. Foreign names of persons and places seldom con-sist of single words, but often include eight or ten. This is ungrateful to the author, as well as to his readers, but he has endeavored to mark and dot these names so as to apprize the reader and pre-

vent misapprehension."

Mr. Peet says, the work is interesting to foreigners, as showing what the Chinese think, and how they write about us, as indirectly admitting and confirming the correctness of our chronology, as well as the superiority of our historiries over theirs; and exhibiting a more definite and dis-criminating view of the different religions of the world than has yet appeared in the Chinese lan-guage, and as furnishing a medium, through which the light and blessings of Christianity may find access to the millions of benighted China. He then proceeds to give extensive transations illus-trating these points. We copy a few of them:

"THE EARTH AND ITS PROZEN OCFANS. "We knew in respect to a northern frozen ocean, but in respect to a southern frozen ocean we had not heard. So that when western men pro-

"go preach the gospel to every creature," down and Fuh-keen provinces lies within the northern to the end of time. "The Mosaic law," says Professor Stuart, contemplates "fugitive slaves who have escaped from heathen masters in a for-live leading to the form of the Rwang-tung (canton) and Fuh-keen provinces lies within the northern tained, that the prople of the South are not so anxious to extend slavery over territory now free or there is no the results of the south are not so anxious to extend slavery over territory now free different. Proceeding south, the heat increases us to think.

Nycon. cign land." "These," says Mr. Stuart, "were the slaves which were not to be delivered up to their master," and so say we. 1st. Because the treatment of slaves among the heathen was more to the sun's path to be the earth's centre) you reach the south pole, where the stones, fused by the heat, pour down a golden stream!

THE SLAVERY QUESTION - THE NORTH AND POUR THE SOUTH. "From Fuh-keen and Kwang-tung, men going

south five or six thousand le, come to the island of To the Educor of the National Era:

Borneo, a part of which lies directly under the DEAR SIR: Will you permit chib the control of Africa, hall and spow are properties of the charty question which southern extremity of Africa, hall and spow are fore, they speak of the region of the south pole as being a frozen ocean. Why should Chinamen doubt, since their vessels have not gone a great distance, and since the Fuh-keen and Kwangtung distance, and since the Fuh-keen and Kwangtung provinces are the extremity of their country? It is a mistake to suppose the chih-taou to be the south pole. Truly we ought to hear this explanation and believe it.

"THE UNITED STATES.

"At first, the English took possession of North
America, drove out the nations, and cultivated the
fertile land. Emigrants from the three islands

The first topic which I wish to pass under refertile land. Emigrants from the three islands (England) settled the country. Englishmen flowed thither like water. People from France, Holland, Denmark, and Sweden, who had no estates at home, embarked in ships and removed there, daily opening the country, and preparing the rich soil for cultivation. The English appointed officers to be located at the cities and towns on the a-coast, to levy taxes for the use of Government. Trade was flourishing, and wealth was rapidly

During Keen-lung's reign, (which commenced A. D. 1735, and closed 1795) there was menced A. D. 1735, and closed 1795) there was on the North and its Representatives in Congress, war for several years between the English and French. Every place was taxed and the taxes continued to increase. It was an old rule, that the importer of tea alone should be taxed, but the English issued an order that the purchaser should also pay a tax on the same article. The Americans refused to do this, and, in the fortieth our liberty is intelligence actuated by virtue; for year of Keen-lung, (a. b. 1775.) the chief men and without knowledge there is a continual danger of elders assembled and requested an audience and consultation with the governor, who refused. The · "GEORGE WASHINGTON.

"There was at that time a Washington, an American of another province, born in the ninth year of Yung-Ching, (a. D. 1732) His father died when he was but ten years old. He was then trained up by his mother. When small, he had great views both in regard to civil and military affairs, and excelled in strength and courage. Washington held a commission in the war of the English against the French, led out his troops against the native plunderers at the South, and successfully subdued them. But the English general did not report his worthy deeds. His countrymen, notwithstanding, wished him to be appointed to an office over them, but sickness pelled him to retire within doors, so that he

did not go out. "At the time when all the people rebelled against the English, they pressed Washington to become their general. He then immediately entered on his office. Without arms, ammunition, the subject of slavery, either for the purpose of restricting or extending "the institution." But or provisions, Washington stimulated his countrymen to action by a righteous spirit. He pitched his camp near the provincial city, (Boston) At the same time, the English general had collected his ships of war just outside of the city. Suddenly a great wind arose and scattered them. ly a great wind arose and scattered them. Washngton attacked and took possession of the city. Afterwards, the English general collected his forces and drove Washington from his position. At this, his soldiers were greatly terrified, and wished to be disbanded; but be, with the same spirit as at first, having collected and united his army, again attacked the English with success. that time, during eight years of bloody con flict, while his army was often reduced and weakened. Washington's spirit was undiminished, and the Euglish army had become old. The French raised an army and crossed the sea, and joined Washington against the Euglish. Spain and Hol-land with their armies admonished to peace [7] The English, unable to oppose, concluded a treaty with Washington, by which the northern part, a cold country, was given up to them, while the southern part, a fertile region, reverted to him.

"Washington, having established the kingdom, disbanded his army, and desired to return to the business of husbandry; but all were unwilling. and urged him to become their ruler. In reply before the Assembly, Washington said: tain a kingdom for one's self, to transmit to his posterity, is selfish. In becoming the people's shepherd, such ought to be chosen to this office as have virtue.' As to Washington, he was an uncommon man. He conquered more rapidly than Shing and Kwang, and in courage he was superior to Tsaou and Lew—(men of much renown in Chinese history.) Seizing the two-edged sword of three cubits long, he opened the country ten thousand le. He then refused to receive a title, or to secure one for his posterity, preferring to establish an elective Administration. Patriotism o be commended under the whole heaven! Truly like the three dynasties! (Hea, Shang, and Chou mostly included in the traditional history of the Chinese, previous to the age of Confucius) In administering the Government, he fostered virtuous customs, and, avoiding war, made his country superior to all other nations. I have seen his ertrait. His countenance exhibits great mental power. Ah! who would not call him an uncom-

"PEOPLE OF THE UNITED STATES. "The Americans are all decendants of Europe ans, mostly from England, Holland, and France. Of these three kingdoms, those from England are fir the most numerous, and, therefore, their language and customs are the same as those of the English. The emigrants received their land for cultivation from the aborigines, where they were willing; and where they were unwilling they re-moved to other places. Their merchants and me-chanics are all white men. They are mild and kind in disposition, but considerate and skilful in trade. They navigate the 'four seas' They all receive Ya soo kaou, [i. e., are all Protestants] They are fond of making their religion a matter of conversation and of instruction. Their schools are everywhere. Their learned men are divided into three classes: ministers, physicans, and law-yers. The first class give themselves to astrono-my, geography, and the doctrines of the Yasoo; the second to the healing of diseases, and the third to the administration of the laws." This is all we have room for at present. There

is in the book a recognition of all the important events in our Scripture history, and a tolerably correct presentation made to the Chinese of the different systems of religion

SENTIMENT IN SLAVE STATES

To the Editor of the National Era : Dr. BAILEY: If the following testimony rela-

tive to the real state of feeling at the South, upon the all-absorbing topic of the day, be worthy place in your crowded columns, it is at your ser vice. It is from a Southerner with whom I had the pleasure of spending the winter, and formed a portion of his remarks upon the proceedings in "The majority," said he, "of our people are

not anxious to extend slavery. We wish you of the North to attend to your own concerns, of which our domestic institutions certainly form But we have no wish to extend slavery. We are consequently not so deadly opposed to the Wilmot Proviso as you imagine. The irritability and feeling of the South upon this subject are greatly overrated. The excitement is almost wholly kept up by politicians for their own selfish ends. It is the functics of both sections that say whether labor is due, or the common law and cause all this commotion. The people of the Justice, which say no labor can be due from one South do not cry disunion; and in the event of a dissolution, thousands of our people would go.

DEAR SIE: Will you permit me to address tion, no matter how impotent or inefficient may be the means, sgents, and instrumentalities, which may be brought to its support and elucidation. Believing this, I do not hesitate to offer my views on the present aspects of slavery, hoping that

territories which we have recently acquired from the two great sections of our country. It is my sincere desire to present this subject in its true light. I wish to discover, and make clear, if possible, the real duty which now devolves upduty, for us to endeavor to ascertain from what causes it originates. The surest safeguard of

our falling into error unawares.

Let us then inquire, in the first place, whether taxes continued to press still more heavily, till the people were enraged, entered the ship and cast sist the South (for without our assistance the its cargo of tea overboard. They then consulted and raised a force against the English. dominions of slavery; an institution universally admitted to be, by the civilized and Christian world, not only a great evil, but a curse, both to the whites and blacks. Perhaps it may appear, upon due inquiry, that we have not only no right to aid in the extension of this evil, but, on the contrary, that we are actually forbidden, if not by numan laws, (which, I think, ought to be the case.) at least by those of the Supreme Lawgiver, and also by the feelings and convictions of the whole civilized world, from participating and cooperating in this most glaring iniquity and open violation of the most sacred rights "to life, liberty, and the pursuit of happiness," to which the African race and their descendants are justly, and equally with ourselves, entitled. In this controversy the South, it is known

claims, what it has seen proper to denominate

gres the right and duty "to make all needful rules and regulations in relation to the territories." Why, then, should its members not exercise their just powers? Is slavery so sacred an institution that everything must yield to it Respecting its true character is it not universally known that exactly the reverse of this is the case! There seems to be, and no doubt is, a morat curse resting upon all its developments and as-pects. It blights whatever it touches, whether it be the soil upon which it rests, or the institutions of society into which it constantly infuses its own virulent poisons. No society can remain secure, or prove prosperous, which rests upon its basis; there is a withering moral simoon, like that which sweeps over the deserts of Sahara, which accompanies it in all its hateful and insidious contortions. In its progress it overwhelms in its pestilential devastations all that is fair and lovely, and noble, in the domestic relations of life, leaving behind it one wide-spread scene of desolation and woe, comprising the wrecks of hu-man hopes, and the torn and lacerated sanctities

Knowing the "institution" to be such as we

have stated it, why should we then consent to its extension? But "the South! the South! the injustice to the South!" is the terror-stricken cry which assails us on every hand. Impustice to the South? Has the South, then, really any right to take its slaves to free territory? On the contrary, is not such a pretension, on the part of the South, the most glaring injustice to the North? Is it not known to every person of intelligence, that free labor and slave labor cannot co-exist on the same soil without degrading the former? What, then, is this, but an attempt to degrade the way developed in the same to the same soil without and thempt to deprive the non-slaveholding portion of our countrymen from enjoying their just and equal share of advantage in the Territories? Were the slaveholders to emigrate with their slaves to the now free Territories, and thus succeed in establishing this institution in California and New Mexico the future of our country's history would indeed be sad to contemplate. Every Christian, I am sure, must feel anxious to see the time arrive when this miserable and wicked traffic in the unpaid toil and suffering of the slaves shall cease. It is clear that the South have all the rights in the Territories (with the exception of taking their slaves there, which we have already shown their slaves there, which we have already shown to be no right at all) which their neighbors of the North enj.y. More than this they ought not to expect. Were slavery an institution which might be taken to the Territories without prejudicing the interests or the welfare of freedom and the free people of the North, then there might be some shadow of a plausibility for the complaints of the South. But even this excuse is denied them. They insist upon taking their local laws and customs where they expect he in local laws and customs where they cannot be in-troduced without producing the greatest injury to the other classes of our citizens. This ought not to be tolerated. As well might the argument that there is a land of liberty, be adduced in justification of any crime whatever.

There is but one plain course and duty before the North. Slavery is an evil of such depth and magnitude that we cannot consent to see it extended without incurring the most serious guilt and responsibility. Here is a solemn obligation resting upon every one, and especially upon the people of the North, to encourage and strengthen the spirit of liberty, and to discourage and de-nounce the spirit of slavery. We ought to be in advance of all the world on this subject. Our opportunities for acquiring the most enlightened sentiments touching this matter, render it inex-cusable and in the highest degree censurable for us to be in the least behind the age on this point. As our article is already or sunferent length, we must now pause. At no distant day, perhaps, we may have something more to say on similar O. H J. Philadelphia, 1850.

FUGITIVE SLAVES.

To the Editor of the National Era :

There is one subject on which I have thought a good deal—that is, the subject of Fugitive Slaves. My reasoning in this: The Constitution says that the person shall be delivered on claim of the party to whom service or labor may be due. Now, shall we take the laws of the slave States to sith the North."

Speaking of a certain honorable Senator who form that labor, and has received, or is to receive. has played rather a conspicuous part in the seriocomico display in the national halls, during this
session, he remarked, "that he was as much of a
laughing-stock in the South as he could be at the
North."

These are the words of a veritable slaveholder,
and one, too, who has good opportunities of judg-